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BOOK NOTICES

Studies in Japanese Buddhism. By A. K. Reischauer. (Deems Lectures, New York University, 1913, rewritten and expanded.) New York: Macmillan, 1917. Pp. xviii+361. \$2.00.

Dr. Reischauer has been for the past twelve years professor of philosophy and ethics in the Meiji Gakuin (Presb.), Tokyo. Thus an intimate acquaintance with Japanese history, society, language, and religion has enabled him to discuss with authority some of the important aspects of Japanese Buddhism. He is keenly aware of the difficulties of the task to which he has set himself, which, because of its complications and the multitude of points lying in obscurity, will require the services of a group of scholars for a great many years to come before it can be thoroughly dealt with. Along various lines beginnings only have been made. The whole field from Greece eastward through Persia, India, Tibet, and China into Japan needs to be gone over. It is significant in this connection that Professor C. Ito thinks he has found Doric architecture in the pillars of the outer gates of the Horiuji Temple, built in the time of Shotoku Taishi (ca. 600 A.D.). Yet in spite of the almost endless multiplicity of detail and the large amount of material to which at present only a tentative solution can be given, the author, by confining himself largely to the outstanding facts and characteristics of his theme, has produced an authoritative and suggestive contribution to our literature on Oriental religions. He feels that the general brief survey of the subject, such as the book presents, is on the whole the wisest method in consideration of the present degree of interest in Oriental religions and philosophies on the part of Western readers.

As a background for his discussion Dr. Reischauer sketches the original environment out of which Buddhism sprang, and then traces the development of the primitive form into the Mahayana branch and the spread of this through China into Japan, which latter country it reached in a greatly modified form, yet true essentially to Buddhist pessimism. The methods of historical criticism are carefully applied, and an attempt is made to reconstruct the general social and political environment of Japanese Buddhism in its important historical stages. The discussion of the genesis of the Japanese sects and also the chapters on canon and doctrine are filled with material of special value to the Western student of comparative religion and religious history. There is throughout a high appreciation of the great contribution that Buddhism has made to Japanese culture, yet the author is entirely conscious of the fact that his statement of the functional importance

of Buddhism amounts to an exposition of its failure to meet the highest needs of Japanese society in the present, and points either to its replacement by Christianity or to such a profound modification in Buddhism itself as to leave only the old name—the old skin with a new backbone. "What Japan, with its new hopes and aspirations, requires is a religion of hope, full of noble ideals and aspirations" (quoted from Professor Inouye).

The Lord's Prayer and the Prayers of Our Lord.

By E. F. Morison. London: Society for Promoting Christian Knowledge, 1917. Pp. vii+198. 3s. 6d. net.

This is a careful exegetical study of the separate phrases of the Lord's Prayer, followed by sections on "Enthusiasm in St. Matthew," "Illustrations from Jewish Sources," "Versions of the Lord's Prayer," and "The Prayers of our Lord." The exposition seldom rises above the commonplace and familiar. The best chapter is the one entitled "Protection and Deliverance," in which the sentence "Lead us not into temptation" is well explained. A reader will gain a clear idea of the practical meaning of the Prayer from this study, although the technical terms in it make it a scholar's book.

The Godward Side of Life. By Gaius Glenn

Atkins. Boston: Pilgrim Press, 1917. Pp. 192. \$1.50.

Dr. Atkins is the pastor of the First Congregational Church of Detroit and, aside from his published sermons, is well known by his interpretation of the devotional literature of Christianity in his book *Pilgrims of the Lonely Road*. As might be inferred, he is essentially a preacher of poetic insight. He is at home with the soul in its highest aspirations and deepest moods. There are fourteen sermons in this volume, the majority of them preached before the nation was at war and meant for the congregations in Providence and Detroit, of which Dr. Atkins has been minister. One of the most characteristic sermons is entitled "The Tides of the Spirit," from the text "And after he had sent the multitude away he went up into the mountain apart to pray." The proposition is set forth in many forms, among which we find such a sentence as this, "No one lives greatly who does not live out of great communions." The soul has its rhythm of moods; we must understand and use them. Dr. Atkins does not try to define the soul, but he says, "I do know that all self-conscious life deepens down into something

profounder than knowledge, mightier than will, more glowing than love; out of which knowledge, and will, and emotion lift themselves as mountains out of the depths of the sea. This is the soul in which we live and out of which we live."

Out of the stress of the Lent of 1917 Dr. Atkins utters what is practically the cry of the old prophets, "The sorrow and weariness and perplexity of our world is with us day and night; the cry of it reaches beyond the stars. I think the world will lose its reason if it does not discover its God." These sermons are full of the clear and passionate call of a great preacher whose soul is kindled by the Christian passion to live on the divine side of life in the spirit of Christ.

In the Footsteps of St. Paul. By Francis E. Clark. New York: Putnam, 1917. Pp. xvi+418. \$2.00.

Dr. Clark has followed his interesting volume, *The Holy Land of Asia Minor*, published in 1914, by this larger book, covering more fully the entire ground traversed by the missionary journeys of Paul. Dr. Clark does not write from the standpoint of the critical scholar investigating the sources of the life of Paul; he does not give the findings of the trained archaeologist, like Sir William Ramsay. He is the descriptive traveler, accepting practically as he finds them the narratives of Acts and the literature ascribed to Paul, and seeking to illuminate them from the results of his personal experiences in the cities where the traditionally accepted records report Paul to have done his work. Judged from this standard the book is illuminating and permanently valuable. Dr. Clark is a keen observer; he has written so many years for a reading public of young people that he knows how to present his story vividly; and he is resourceful in finding local color to explain the meaning of the life and letters of Paul. This book will be of largest value to teachers of Bible classes who are seeking concrete help in illustrating their lesson material. The necessary critical studies will be made in addition; but Dr. Clark has put a rich sum of trained observations at our disposal here. The illustrations are well chosen and are also useful to the teacher.

African Missionary Heroes and Heroines. By H. K. W. Kumm. New York: Macmillan, 1917. Pp. xvii+215. \$1.25.

Africa has produced heroic and dramatic missionary history in abundance; the writer has taken the best of this and embodied it in six lectures delivered before the College of Missions, in Indianapolis. These are now published in attractive form under the title given above. The stories are told in interesting style, and the characters are vividly represented. Each sub-

ject is preceded by a brief chronology of the principal events in the person's life. The maps are valuable and the bibliography suggestive. The lecturer has something of the manner of Dan Crawford, and we were often reminded of *Thinking Black* in reading the chapters. Sometimes it becomes nonsense, as, for example in the cryptic lines:

"Vision is Imagination guided by Wisdom,
And Wisdom is the Dominion of Knowledge.
Wis = Wissen = Knowledge
Dom = Dominion."

Whatever that means is too profound for us. Perhaps the least satisfactory section is the ten pages devoted to Mary Slessor. The presentation of the life and work of Livingstone is the most concise and stimulating.

The Seven Laws of Teaching. By John M. Gregory. Revised by William C. Bagley and Warren K. Layton. Boston: Pilgrim Press, 1917. Pp. xii+129. \$0.75.

This book has been a standard volume for many years. The seven laws are: "Teaching," "Teacher," "Learner," "Language," "Lesson," "Teaching Process," "Learning Process," "Review and Application." The original text, copyrighted in 1886, has been carefully and, as we believe from comparison of the two editions, most judiciously revised. The clearness of the first text remains, while the revisers have utilized the results of recent research in psychology and pedagogy to amplify or modify Dr. Gregory's statements where necessary. All teachers will find this book useful.

The Use of Motives in Teaching Morals and Religion. By Thomas Nelson Galloway. Boston: Pilgrim Press, 1917. Pp. xi+187. \$1.25.

Dr. Galloway is professor of zoölogy in Beloit College. This interesting book contains twelve chapters, and the scope of the volume is clearly indicated by its excellent title. The heart of the discussion is chapter iv, on "The Principle of Motivation in Education." The following chapters contain applications of the principle to Sunday-school work which are well grounded and workable. This little book will be of great value to students of religious education. There is a factor in Christianity which hardly seems to be sufficiently recognized by Professor Galloway on page 5, namely, the influence of the "higher powers" with which the soul allies itself in its sin and weakness, or the fact of "grace." On page 12, line 6, "non-evangelical" is used incorrectly for "non-evangelistic."